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tions and the attributes with which they proudly invest themselves in the opening passages of their inscriptions.

Attention should be called to the admirable bibliography at the close of the book, as well as the full chronological summary and index.

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Moses and the Prophets. By PROFESSOR MILTON S. TERRY, D.D., LL.D. Garrett Biblical Institute, Evanston, Ills. New York: Eaton & Mains, 1902. Pp. 196. \$1.

Dr. Terry has performed a useful service in presenting what he terms in the sub-title "an essay toward a fair and useful statement of some of the positions of modern biblical criticism." The volume contains a brief résumé of the most important questions affecting Old Testament literature. The preface suggests the need of such a presentation and its legitimacy as proved by the utterances of men high in the confidence of the Methodist Episcopal church, whose membership it is apparent Dr. Terry is seeking to reach in this book. In the introduction an account is given of the formation of Old Testament literature and its present arrangement. The facts presented are such as have become familiar to students of Old Testament criticism, and are set forth in a constructive and conservative manner which reveals Dr. Terry's attitude as thorough, reverent and orthodox in the best sense. Such subjects as Moses and his relation to the legislation, the prophetic history, the place, character, and significance of messianic prophecy, and the use of parable and apocalyptic in the Old Testament, are considered in a clear and popular manner. Dr. Terry has rendered a valuable service to that large body of biblical students who have not the time to read more technical works on the subjects embraced in this treatment.

H. L. W.

St. Paul and the Roman Law, and Other Studies on the Origin of the Form of Doctrine. By W. E. BALL, LL.D. Edinburgh: T. & T. Clark, 1901; New York: Imported by Charles Scribner's Sons. Pp. xi + 216. \$1.50, *net*.

This little volume considers the influence exerted upon Christian doctrine by Roman law, Greek philosophy, and the uncanonical Scriptures of the Jewish church. Of these subjects the first is accorded the larger treatment, but is practically limited to matters centering